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OLD CLOCKS

PAPER READ AT A JOINT MEETING

of

LEBANON CHAPTER, DAUGHTERS OF THE
AMERICAN REVOLUTION

and

LEBANON COUNTY HISTORICAL SOCIETY

MARCH 18, 1926

By the REV. H. E. MILLER, D. D.

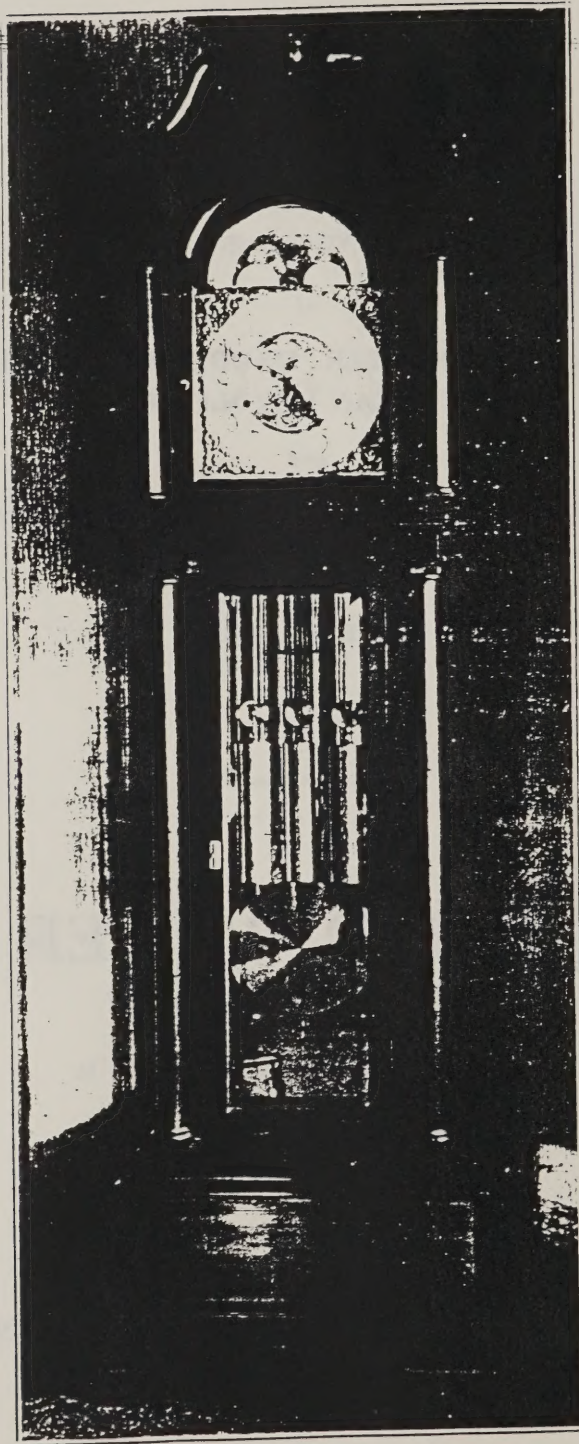
CONRAD WEISER

AN EARLY LUTHERAN PATRIOT

By CAPT. H. M. M. RICHARDS, Litt. D.

VOL. IX


No. 5



OLD CLOCKS

A Modern Clock

This Modern Clock the case of which is the product of the author's handicraft and the movement of which is the product of one of the finest clock-making factories in the world, will begin its historic career in the fine home of one of our younger successful physicians.—The Antique lover and dealer of 2026 A. D. will ponder over it as we now ponder over the originals of the cuts in this pamphlet. There will be no great difficulty then, in determining the age and first ownership of this and similar clocks—the date of building, and name of owner are carefully recorded in the case. One could but wish this had always been done.



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OLD CLOCKS

By the Rev. H. E. Miller, D. D

The common definition of "Clock" is interesting:—
Clock-A machine for measuring time, marking time by the position of indicators upon the dial-plate, or by striking of a hammer or a bell. Probably from Old French or Low Latin-cloca, clocca, a bell. Or from the Dutch-klock, German-Glocke, a bell.

The record of the development of time measuring instruments though belabored with speculation and frequently beclouded with tradition is nevertheless both interesting and fascinating. It is in this realm of tradition we strike the record of such instruments as are supposed to have been used by the earliest families on earth.

The First Clock. (Traditional)

Men have supposed that earth's earliest families were guided in the distinction of time periods by a device made by twisting strands of dry grass into ropes into which at regular intervals a knot was tied; the distance between knots indicated their unit of time. The rope was lighted in the morning of the day and permitted to smolder during the day. Passing time in terms of their time unit was measured then by the progress the burning of the rope made. (A surviving rope clock is said to have been preserved in the Paris Museum.

The Sun Dial.

The beginning of the use of shadows in the measuring of time is in the realm of speculation too. It is supposed

that early in the history of the race men noticed the various positions of the shadow cast by a tree or other obstruction in the path of the sun and from this gradually developed a method of a fairly accurate determination of the time of the day. It is quite easy to see how from such a crude beginning the more accurate and elaborate sun dials were developed. The first known mention of the use of the sun dial is in the Bible-(Isaiah Chapter 38; verse 8.) The instrument there referred to was built prior to 742 B. C.

The Water Clock .

Ancient historians credit the invention of a crude but unique time measuring instrument to a Chinese Emperor (2650 B. C.). This Clock was simply a cocoanut shell pierced and set floating in a bowl of water; as the shell filled it sank in the bowl; the depth to which it has sunken at any time of observation indicated to the observer the time of the day. It is said that this type of instrument is in use in Malay in this day.

The Clepsydra. (Water-Thief)

In the British Museum are portions of two ancient Egyptian Time Measuring Instruments known to historians as the "Clepsydra". On one of these is inscribed the name of Alexander the Great; on the other the name of his son. This fixes the time of their use somewhere in the Fourth Century B. C. The method for time keeping by this device was just the opposite of that described above (The Water Clock of China). In the Egyptian Water Clock the vessel was filled with water in the morning and through a hole therein the water was permitted to escape. The gradual escaping of water lowering the level of the water within the vessel indicated the progress of time. This device was named "Water-thief". Probably it is from this men derived the phrase

in the adage, "Procrastination is the thief of time". (This is mere speculation.)

Hour-Glass

Substituting fine sand for water in the Clepsydra is said to have inspired the invention of the hour-glass. The date of the invention and use of the hour-glass is traced to a necessity, in the sixteenth and seventeenth Century, of reminding the preacher during his preaching that an hour had elapsed—a gentle reminder that it was time to bring his sermon to a close. The most noteworthy specimen of the hour-glass is that which was built for Charlemagne—a glass so large that twelve hours were registered for every turning thereof.—This instrument was built in the early years of the Ninth Century A. D.

Mechanical Clocks.

The Ninth Century A. D. produced the first Mechanical Clock. The invention of it is attributed to one Pacifus of Verona, Italy. The records, however, are not conclusive and so this, too, is in the realm of the traditional.

Time Candles.

At the beginning of the Tenth Century A. D. King Alfred the Great, of England, conceived the idea that time could be accurately marked by the burning of candles on which notches were cut at such intervals that the burning of the candle, to them, indicated the hour of the day. The King is said to have invented this time keeping device because he had avowed to give half his time to God. In order that he might be certain that he had performed his vow, he desired to have the most accurate time keeping device possible. The candles were twelve inches in length graduated to inches. Four candles were consumed each day. Two of them marked the time during which the King rendered service and devotion to God; the other

two marked the time for his official and private affairs.

The Oldest Clock

The oldest clock definitely mentioned is the one placed in a turret in New Palace Yard during the reign of King Edward the First. (13th Century). In the latter years of this Century a great Clock was set up in the Canterbury Cathedral. But the first Clock really worthy of the name, was made in 1335 by Peter Lightfoot, a Monk of Glastonbury Abbey. This Clock is said to be running now in the Science Museum of South Kensington.

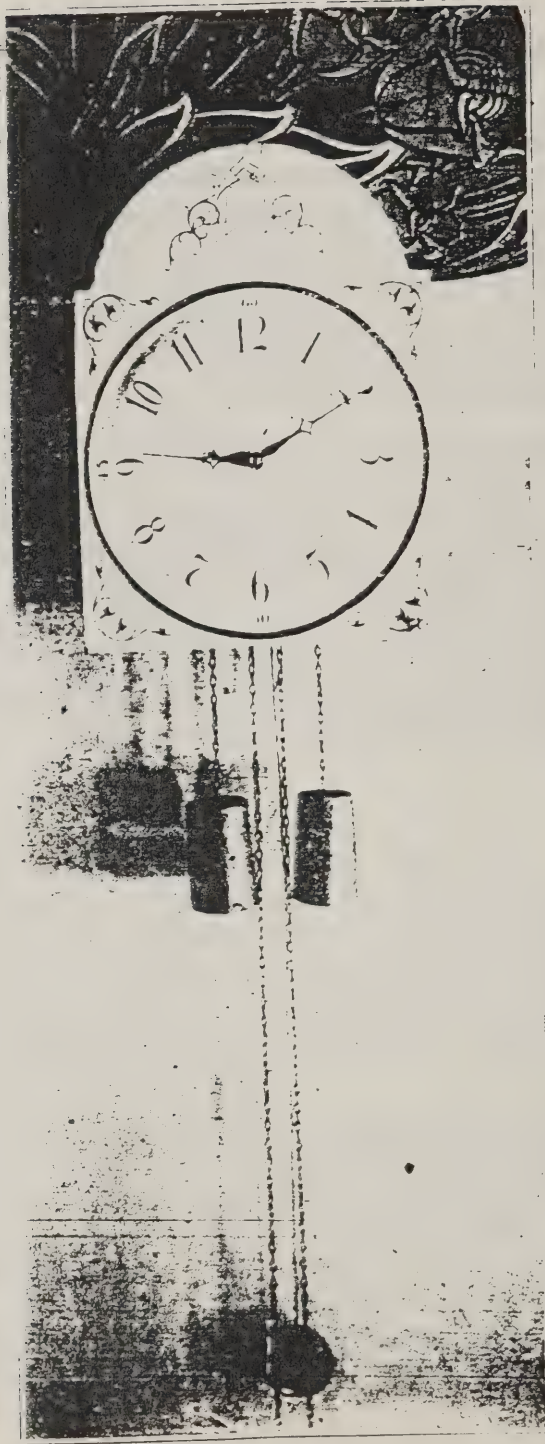
Various types of mechanisms and instruments were used in the meantime until the 16th Century when the discovery of the principle of the pendulum by Galileo utterly revolutionized and ushered in a new era in the making of clocks. Even as late as the dawn of the 17th Century clocks with wheels, driven by weights and regulated by a pendulum were exceedingly few and very crude.

The records show Philip the Second of Spain (1527-1598) had as his official time piece a lamp clock. This clock was but an oil lamp with a transparent reservoir. The burning lamp gradually lowering the level of the oil in the reservoir indicated the hour of the day. From this we know that real clocks were not common enough to permit a great ruler of the 16th Century to have anything better than a lamp clock.

After the year 1600 clocks became more common. During the 17th Century many could possess themselves of some sort of fairly accurate time-piece. The history of the "Grandfather" Clock begins in this period. Prior to 1650 clocks began to be imported into the American Colony. At this time, too, clock makers came to America; their names and clocks, however, are not of historic record (One greatly regrets this). One specimen of an

early American-built clock may be seen in Charleston, South Carolina. On the dial is the inscription—"William Lee, Charles Town, 1717." Massachusetts and Connecticut became the clock manufacturing centres of the Colonial Days. The historic Terry Clock was built in Connecticut. The Willard Clock was built in Massachusetts. Upon Terry and Willard may be conferred the title—"Fathers of the American Clock Industry."

A type of clock known as "The Wag" or "Wandtkasten" was built during the latter years of the 18th Century. Many of these were built but, because they were hung on the wall (like a picture) dust and other natural enemies soon ruined them. Few good specimens remain; most of these are now encased. (A fairly good specimen of this type of clock may be seen in the home of Dr. and Mrs. Walter Light, Druggist in the McGowan establishment, 7th and Cumberland streets, Lebanon.



"THE WAG"—owned by Dr. and Mrs. Walter Light.

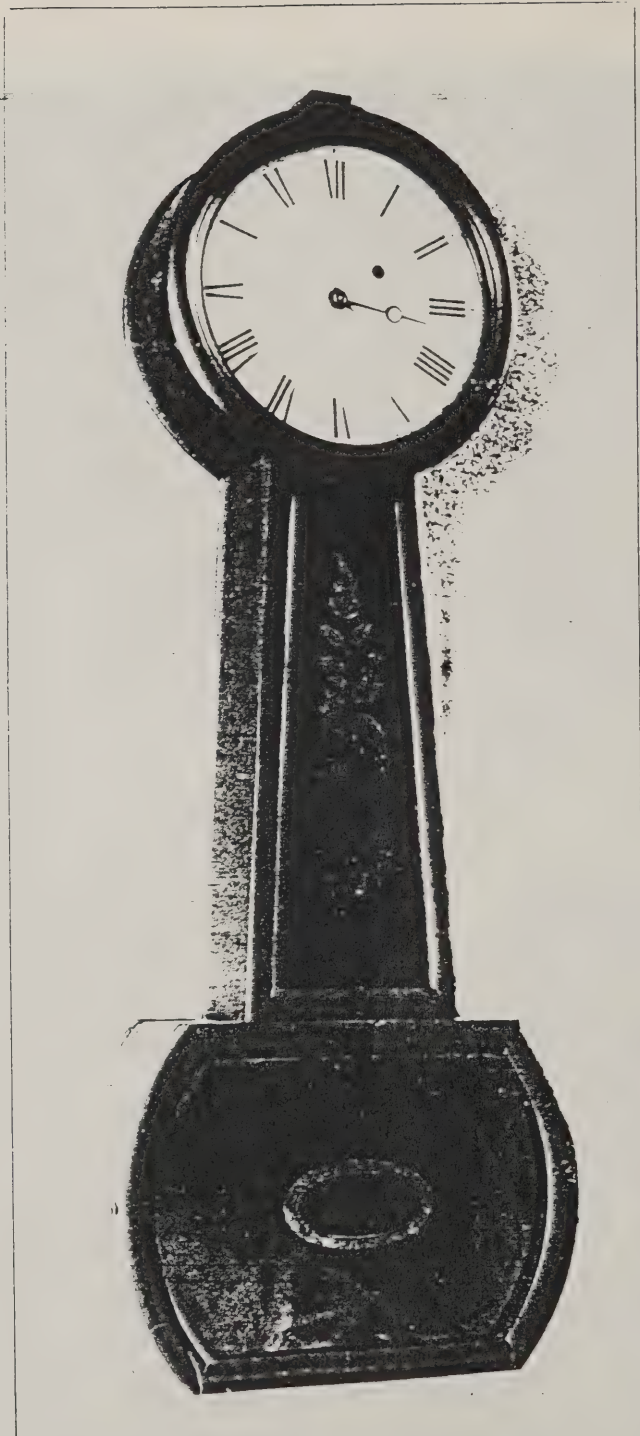
Terry—maker of the historic "Wooden-wheel" movements—made both "Grand-father" and "Half" or "Shelf" Clocks. Seth Thomas, his successor, copied the Terry patent. These clocks are fairly easily distinguished—the Thomas built clocks being designated—"Eli Terry Patent." Several fine specimens of Terry Clocks are now in the fine collection of old clocks in the possession of Mr. and Mrs. Harrison Souder, Cornwall.



The Willards.

There was a large family of Willards most of whom were clock makers. Benjamin was father of the family. In 1780 he was firmly established in business in Roxbury, Mass. His illustrious successor was Simon Willard. A genuine Willard Clock bears the inscription "Simon Willard, Roxbury." Copies are inscribed "Simon Willard, Boston." This latter was by the permission of Simon Willard to other manufacturers of his design.

Of all his designs the "Banjo-Clock" is the most widely known. A fine specimen of this may be seen in the home of Mr. and Mrs. Charles Coover, Annville.



Willard Clock owned by Mr. and Mrs. Charles Coover, Annyville, Pa.

Following in the wake of these distinguished Colonial Clocks are their many illustrious successors. I do not regard a further record of American Clocks or Clock Makers as being pertinent to this account; but if time and circumstances permit, I hope to complete a record of all the historic clocks either built or now owned in Lebanon County; and by the courtesy of the Lebanon County Historical Society, bequeath to coming generations a record which, with the many other distinguished records of the society, I believe our children will be happy to have preserved for them.



The illustration is of an "Old Dutch" Clock. The movement and case belong to the period of transition from the "Encased Lantern Clock"—"THE WAG"—and the "Eight Day Grandfather Clock," which is seen frequently in many of our antique lovers' homes. (Owned by Mr. and Mrs. C. M. Coover.)

A Few Items of Historic Interest.

The Pendulum was applied to the clock about 1638 A. D. The Victoria and Albert Museum in London has a model of an early clock said to be Galileo's. This model exhibits the first use of the pendulum.

The Minute Hand is said to have been added by a firm of English Clock Makers in the latter years of the 17th Century. Prior to that all clocks in existence indicated the time on the dial by one hand—the hour hand.

Second Hands were added soon after the addition of the minutes hand.

Center-sweep escapement (second's-hand driven from center arbor), indicates that the clock was made after 1730, the year when this feature was adopted by some clock makers.

The Arched Dial was introduced in the early years of the 18th Century.

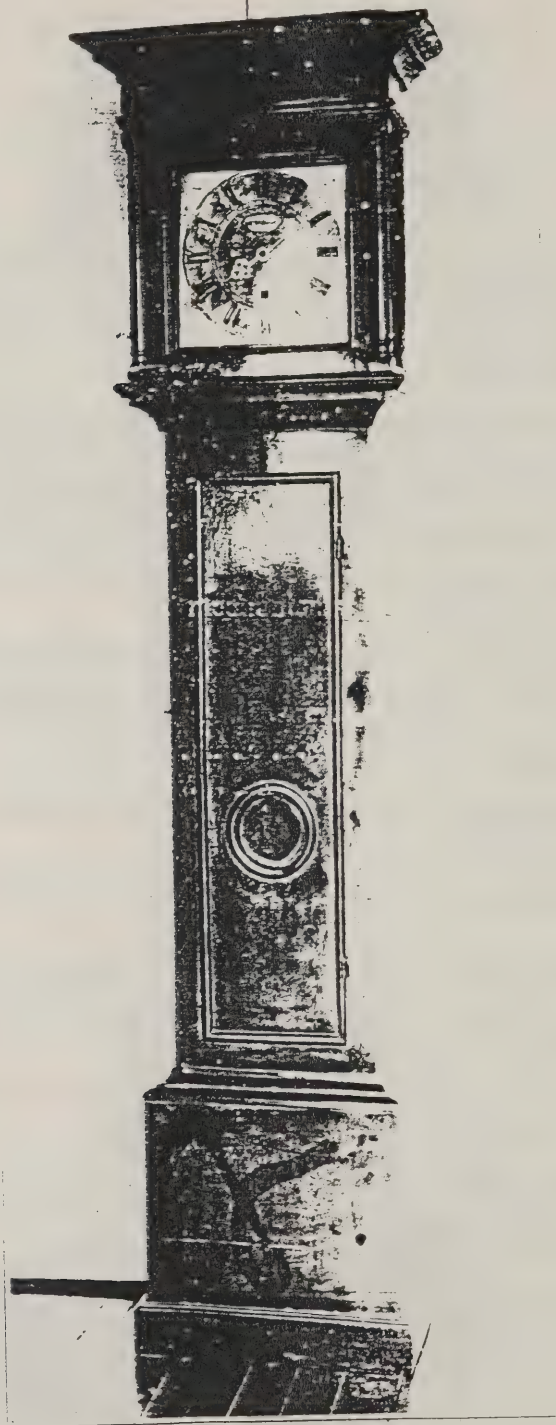
Cast ornate corners on dials came into use about 1750.

"Father Time" and "Ship At Sea" swinging mechanically in the arch indicates the clock to have been built after 1730.

The mechanical moon operated in the arch was added a little later.

Other features were added from time to time indicating in their various forms the probable time when the movements were built.

Old Clocks seem to have an unceasing and now increasing fascination for many. This remarkable connecting link of the present between the past and the future is one of the reliable old friends which though old is appreciated as the ever new.

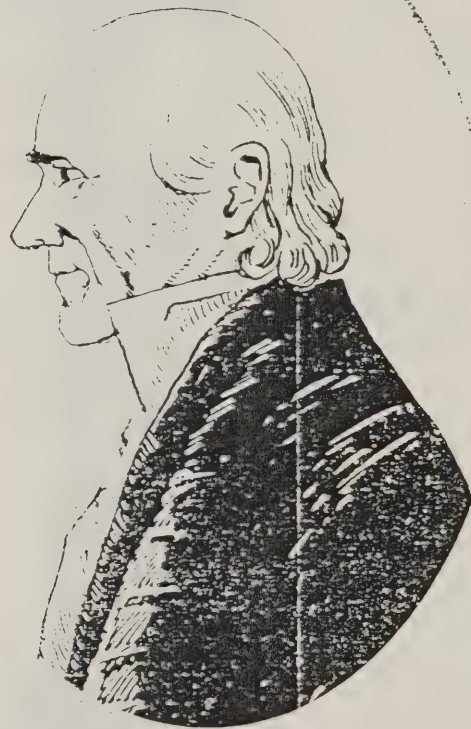


The illustration is of a Lantern Clock in a long case. This type of movement was sometimes called "Teufel's Uhr." The designation seems to be meaningless, as applied to the mechanism. I imagine the title originates in the same area of thought which designated the violin--"Teufel's Gespiel." I believe this to be the only clock of its kind in the county. NOTE: That time is indicated with but one hand. (Owned by Mr. and Mrs. Harrison Souder.)

CONRAD WEISER

An Early Lutheran Patriot.

By CAPT. H. M. M. RICHARDS, LL.B., D.C.



Conrad Weiser

FOREWORD.

This paper has been preceded by the excellent and valuable one on "Old Clocks" by the Rev. Dr. H. E. Miller, of Lebanon, Ia. It is his purpose, as he has stated, to follow the same with a record of all the historic clocks built or now owned in Lebanon County, and which record, when completed, will be published by the Lebanon County Historical Society.

In the meantime his present fine paper not being of sufficient length to complete a full number of the Society's publications, it has been deemed advisable to add something to that end.

The only thing at present available for that purpose was the following sketch of that celebrated man, CONRAD WEISER (the great-great-grandfather of the writer). It was originally intended to bring out his connection with the Lutheran Church, and, to that end, was read before "The Historical Society of the Evangelical Lutheran Church in America" at the convention of the United Lutheran Church held in Buffalo, N. Y., October 17-26, 1922.

While such was the case, it treats in general of its subject, and having never appeared in print before, it is hoped that it may prove an acceptable and valuable addition to the publications of the Society, especially as his life work was so closely interwoven with the history of our County.

CONRAD WEISER

Modesty, properly exercised, is certainly, a most becoming virtue, but modesty, carried to extremes, is a most reprehensive failing, and one which is a source of great injustice to such as those who constantly "hide their light under a bushel."

The Lutheran has ever been too modest in giving publicity to his many noble and patriotic deeds in America for God and Country.

In 1529, one year before the reading of the great Protestant Augsburg Confession, he settled in Venezuela of South America.

Under the Danish flag, in 1619, he discovered the Southern coast of Greenland, and then, entering Hudson Bay, took possession of the land for the Danish Crown.

As early as 1656 a Danish Lutheran pastor went to the West Indies, and, especially on the Island of St. Thomas, the Lutheran faith has been taught by Danish pastors until the United Lutheran Church took over the work of missions in the Virgin Islands under the American flag.

Nearly half a century before Penn's arrival in Pennsylvania Swedish Lutherans had settled there, and, with them, came John Campanius the first Protestant missionary among the North American Indians, years before John Eliot, of Boston, began similar work.

Had it not been for Lutherans there might have been no Declaration of Independence; it was largely through them that Washington's army was saved from annihila-

tion at Long Island in 1776, and, with it, the new-born nation; they gave food and clothing to the suffering and perishing troops at Valley Forge; a large percentage of the First Defenders of the Revolution, and also of the First Defenders of the Civil War were Lutherans; many of Washington's body guard were such. What they have done in our recent great World War is so fresh in the memory of all, that it needs no reference. Their work has spoken for itself.

Standing today where we do, surrounded by localities where began his early life and where he was prepared for the great work, under Divine guidance, which lay before him, I have felt that it would be most fitting to take, for the subject of this brief paper, some episodes in the life and career of a man, and a Lutheran, who was the Providential instrument in so controlling the destiny of this continent as to make of it a colony of Great Britain, instead of France, to bring to a happy conclusion the terrible French and Indian War, so-called, preventing the savage from invading and depopulating the Southern counties of Pennsylvania, and thus preparing for the eventual independence which followed later, and which, otherwise, would have been impossible.

The name of this great, but too little known, Lutheran was Conrad Weiser.

The beautiful Palatinate of Germany's Rhine country had barely commenced to recover from the terrible Thirty Year's War, which ended in 1648, when it was cruelly devastated by the French in 1693. Churches and their records were destroyed, whole villages were burned and their peoples killed. These aggressions were followed by famine and pestilence; then came the terrible winter of 1709, when birds perished on the wing, beasts in their lairs, and mortals fell dead in the way. The Spring of 1709 found 32,000 Germans, who had aban-

doned, in despair, their native land, washed like a mighty wave along the shores of England.

A leader amongst these was John Conrad Weiser, who, like his Lutheran ancestors, was born and reared in Gross-Aspach, County of Backnang, Duchy of Würtemberg, and who, with them, held the honorable office of "Schuldheisz," or Chief Magistrate of that town. Among his eight children who accompanied him was a son, his namesake, John Conrad Weiser, the subject of this sketch, then in his fourteenth year of age, and better known in history as Conrad Weiser.

It is not the purpose of this paper to give any detailed account of how kindly this strange army of unexpected visitors was received by the English, nor of the invitation extended them by the Mohawk Indian chiefs then in London, who were touched by their distressing situation and who offered them of their lands in New York Province for a home. It is sufficient to say that, during the year, some 7000 of them returned to Germany, about 4000 were located in Ireland, nearly 1000 in North Carolina, 17000 died in London and other parts of England, and the remainder, 3086, were embarked, about Christmas, for New York, which was not reached until June 13, 1710. The misery of this six months passage cannot be told in words and hardly imagined. Instead of being transported to the Indian lands offered them as expected, they were placed in vassalage by Governor Hunter and sent to Livingston Manor to make tar, ostensibly in payment of their passage money and other expenses. The many and grievous wrongs here suffered were not finally righted until 1723 when Governor Hunter was recalled because of them.

Two events occurred during this time worthy of mention. One was the fact that, in June and July, 1711, an army of men from Connecticut, New Jersey, and

New York Palatine emigrants, with 600 Iroquois, were assembled at Albany prepared to march on Montreal and co-operate with the British fleet at Boston. The company of Palatines from Queensbury was raised and commanded by Captain John Conrad Weiser, Sr. who thus early began a patriotic service which has been so grandly emulated by numerous of his descendants in following years.

The other event, trifling as it doubtless seemed at the time, was designed to bring about occurrences which have influenced the history and welfare of the entire world.

One day, about the close of November, 1713, there visited them a chief of the Maquas, or Six Nations, named Quagnant, or Guinant, a friend of the father whom he had learned to know favorably while at Albany. Manifesting a fondness for the lad Conrad he requested permission to take him to his own people, to which the father assented, knowing him to be trustworthy. Here, he says, he suffered much from the cold in winter, and still more from lack of food in the following Spring, owing to the scarcity of provisions among the Indians. He was frequently obliged to secret himself for fear of being murdered while they were intoxicated. He then remained with them eight months during which time he became familiar with their language and habits.

More than that, because of his father's second marriage in 1711, and the consequent harsh discipline to which he was subjected, his home life was made most unhappy, and so, practically forced to leave home, he lived during the better part of fifteen years with the Indians, was adopted into the Mohawk tribe, and increasingly familiarized himself with all pertaining to their speech and customs.

As a descendant of Colonel Weiser the writer of this has always taken an interest in ascertaining his Indian name or names, and their meaning in English. As the result of his inquiries has never appeared in print, as yet, he has felt that it might not only be desirable but also of value, to give the same at this time.

Among the writer's friends, whose memory he will cherish, was the Rev. Dr. William Martin Beauchamp, of Syracuse, N. Y., who died in 1921 when some ninety-two years of age, and who was the greatest living authority with regard to the Six Nations, also one of the most distinguished scientists, if not the oldest in the world, of archeological research. To him the whole subject was referred, and his letter in reply is quoted in full.

Syracuse, N. Y., March 19, 1919.

My Dear Mr. Richards:

"I have deferred writing hoping to go to the Reservation and talk over the name with my Onondago friends, but have been unable to do so. The combination is unusual and I know of but two personal names ending in WAGON or its equivalent WAHKEE. The latter looks Algonquin but is not. These two personal names are alike, but of two SUCCESSIVE chiefs. Weiser had the earlier Mohawk name of Ziguras. His Onondago name of Tarachawagon came later. You know the CH, as in most Pa. documents—especially Moravian—is GH and J is Y.

"The Onondago chief, Canassatego, called him Tarachawagon twice, as well as on other occasions Mr. Weiser himself wrote it Tarachiawagon twice.

"I make a suggestion which at first seems far fetched, and yet has significance. Three Onondago warriors came home from the Erie war. They had encountered a demon in the shape of a little dwarf, who had

appeared to others, and he sent a message which they delivered February 24, 1656. My French relation gives his name as Taronhiaonagin, which, in translating years ago, I wrote Taronhiaouagin, which, I still think correct, On being W in sound.

"The word is correctly defined 'the one who holds the heavens.' My rendering closely corresponds with Weiser's. I may say that Indian names are not always literally interpreted. My Onondago name, I was told, meant THE BEAUTIFUL RAINBOW, but this is not literal. It means the perfect or complete rainbow, which, of course, IS beautiful and in the highest way. Here is a dwarf, weak in appearance, and yet really powerful, holding the heavens. Here is Weiser, certainly not a majestic man in appearance, and yet trusted with great affairs, involving the welfare of two great nations. Of course, I cannot say this is the solution. Agon, MOHAWK, Waokon, ONONDAGO, implies something increasing either in power or space. "I am sorry not to give you something more definite. Perhaps I can later, but there is a big IF, as I celebrate my 89th birthday next Tuesday."

Another friend of the writer, Colonel Moulthrop, an adopted member of the Seneca tribe, referred the name Tarachawagon to the old and wise men of the Mohawk tribe in Canada, who, after deliberation, replied that "it was an old word, and they did not recognize it in that form, but that if it had been 'Ta-sacha-wa-gon' it would mean he who holds the reins (or the lines)."

With regard to this Dr. Beauchamp stated that the R is almost obsolete among the Onondagos now. It will be at once perceived how closely allied in meaning are the two translations given of Weiser's Onondago name.

As to the early Mohawk name of Ziguras all research

and inquiries, made amongst the Indians of today, have failed to secure its English meaning, as yet, and the lamented death of Dr. Beauchamp will render the work still more difficult if not impossible.

Weiser's real life began in 1720 with his marriage. Of this event he speaks plainly, "In 1720, while my father was in England, I married my Anna Eve, and was given in marriage by the Reverend John Frederick Haeger, Reformed clergyman, on the 22nd of November, in my father's house at Schoharie."

Who was Anna Eve? For a long time this was a mooted question. Aged members of the family, who had seen their children, some of whom had straight black hair and bronzed complexions, similar to the aborigines, were wont to assert that she was a Mohawk Indian girl. It was presumed that she had no English, or German family name, and that her husband had called her Eve after the mother of our human race.

It was a pretty romance, but, unfortunately, Henry Melchior Muhlenberg, his son-in-law, on Page 976, of the old edition of "Hallische Nachrichten," shattered it when he wrote, "Our young interpreter (Conrad Weiser) remained in Schohary; in 1720 he entered into the state of matrimony with a German Christian person of Evangelical parentage and begat two sons and two daughters," the elder of whom became the wife of the Patriarch himself.

Even then her family name remained shrouded in mystery until very recently, when, in 1907, Miss Leach, of Philadelphia, while searching the Registry of Wills in that city, came across that of Peter Feck, of Heidelberg Township, then in Lancaster county, dated February 4, 1741-2, wherein it was shown, conclusively, that it was his daughter, Anna Eve, who married Conrad Weiser.

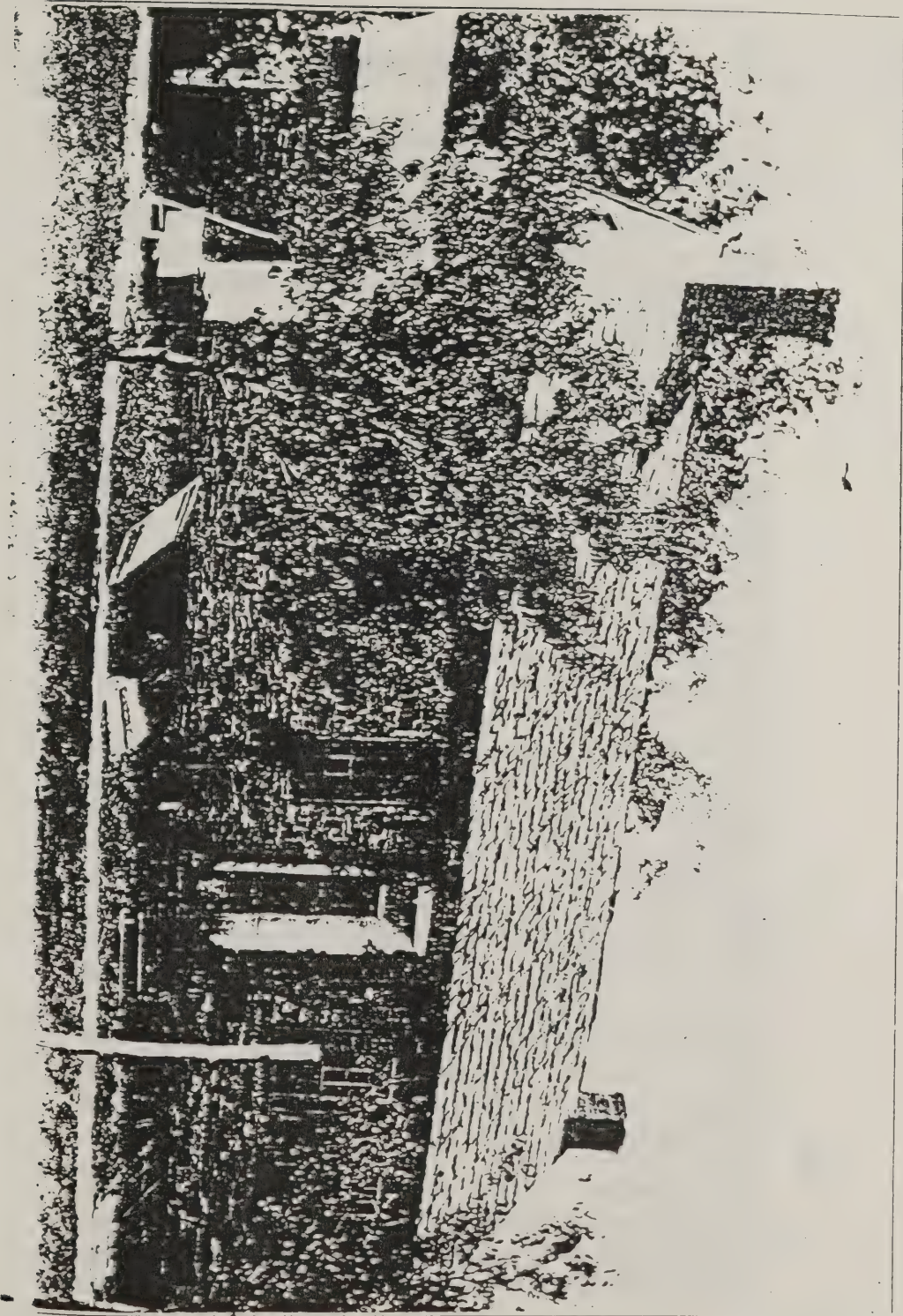
Peter Feck was one of the original immigrants who came to New York with the Weisers, was sent, with them, to Queensbury, was apparently a member of the company of Capt. John Conrad Weiser, Sr., in the British expedition of 1711, later removed, with the Weisers, to Schohary, and eventually formed one of the party which took the long journey to their permanent home in Pennsylvania.

When the German Exodus of 1709, or "Massen—Auswanderung der Pfalzer," took place it was the intention and desire of those who left the Fatherland to settle in Pennsylvania. Immediately after William Penn had received his grant of the Province he spread broadcast, throughout Germany, in 1681, a full and alluring description of the new country, at the same time offering every inducement to emigrants to settle in it.

We have seen how circumstances diverted the course of the emigrants to another Province, but the hardships and unjust treatment there experienced only accentuated their desire to reach the land which had been their original goal.

A number remained in the homes they had finally secured for themselves in Scholarie, but in the Spring of 1723, others united into a party, cut a road from Schoharie to the Susquehanna River, over which they carried their goods, then floated down it to the mouth of the Swatara, driving their cattle overland, thence up it to Tulpehocken, in the present Berks county, where they settled, locating principally in the present Heidelberg Township.

Weiser, Sr., did not pilot this party, but remained in New York until 1746 when a longing desire to once more see his offspring in Pennsylvania came over him. He was then frail and infirm, but, with the assistance of



his son, Conrad, finally reached Tulpehocken, but survived for a very brief time after.

The son Conrad was already taking a conspicuous place in Provincial affairs in 1721, and, for some ten years, stood between the Indians and English, as well as the English and Germans, in all matters of dispute, until, in 1729, he left New York Province and joined his fellow countrymen who had already preceded him to Tulpehocken in Pennsylvania.

Here he built, for his home, the substantial stone house still standing outside of Womelsdorf, in the year when Independence Hall was commenced, and from its doors his daughter, Anna Maria, issued, on April 22, 1745, with Henry Melchior Muhlenberg, when they went to the Tulpehocken Lutheran Parsonage to be united in the sacred bonds of matrimony by the pastor, Rev. Tobias Wagner.

And here, in 1731, his friend, the Indian chief Shickelmy, the vicegerent for the Six Nations over the Delawares, found him, prevailed on him to accompany him to Philadelphia, where Governor Gordon learned to know and appreciate him, and, from the year 1732, when Washington was born, Conrad Weiser was the officially recognized interpreter of Pennsylvania and Head of its Indian Bureau, so remaining until his death. He was constantly and actively engaged in the discharge of his duties. Many important treaties were arranged and ratified by him, and, through his wise and philanthropic policy, many bloody outbreaks were prevented. His entire record has ever been above taint and suspicion.

In the year 1741 he was commissioned as a Justice of the Peace for Lancaster County, continuing in service for many years, and, after the erection of Berks County, 1752, filling it within that territory also. He was

the first Judge of the courts of Berks county, and President Judge from 1752 until his death in 1760:

Weiser's great work for humanity was in connection with the so-called French and Indian War.

Already, by the middle of the eighteenth century the French were planning to make of this continent a "New France." The English settlements were then confined to a narrow strip along the Atlantic sea-coast. Surrounding them, in semi-circular form, were the French forts and possessions which extended from Canada to Louisiana. For the French to accomplish their object it was but necessary that they should gradually shorten in on this circle and push the English into the sea, figuratively speaking. But to do so the aid of the aborigine became an actual necessity.

The great battles of that war were fought in Canada it is true, but the real struggle for supremacy took place in Pennsylvania. Situated, as that Province was, in the middle of the English Colonies, could it once be secured the end was but a question of time.

To secure it the aim of the French was to gain the alliance of the Indians, especially that of the Delaware tribes, swoop down upon Shamokin, now Sunbury, gain command of the Susquehanna, penetrate the lower counties of the Province and thus split the English Colonies in two.

This was the problem which Weiser was called upon to solve.

The Delawares were a conquered nation. Its masters and lords were the Iroquois, or Six Nations of New York, whose representative was already located at Shamokin. The friendship of the one meant the certain enmity of the other. Was it better to cast in the lot of

the English with the weak Delaware nation, to save Pennsylvania from possible bloodshed, or with the strong Iroquois who held control of New York and the Canadas?

The far-seeing eye of Weiser looked into the future. He saw a great Anglo-Saxon nation instead of an incompetent Latin one, and, closing his vision to the horrors which such action was bound to bring upon those dear to him, he cast in the lot of Pennsylvania with the Six Nations and thus started the destiny of this country in the path which has led to its present glory, and which has done so much for the welfare of the entire world.

But he did not rest satisfied with having secured the friendship of the Iroquois. He, at once, began the work of placating the Delawares east of the Susquehanna, and who were already on the war-path as the result of Braddock's defeat, and slowly, but surely, he gained over their chief, Teedyuscung, with, finally, his followers, so that, by the close of 1758, peace once more hovered for the time being, over the bloody fields of Pennsylvania.

It is not proposed, in this sketch, to do more than bring out a few salient points in the life of a great man, whose greatness has not been appreciated as it should be, especially such points as refer to episodes not so well known, or such as have never, as yet, appeared in print. To write a biography would necessitate an entire volume, or even more. The sketch would be incomplete, however, without a brief mention of his military career during the period of hostilities.

By October 16, 1755, the savages had begun to swarm into the Province, had massacred, or carried into captivity, all the settlers at Penn's Creek, near what is now New Berlin, the old countyseat of the present Union county, amongst the latter of whom was Regina, the celebrated so-called, German Captive, whose family name was Leininger and not Hartman, as generally supposed.

Then followed the surprise and slaughter, on October 25th, at Mahanoy Creek, of a number of the inhabitants of Paxton Creek who went up to bury the dead.

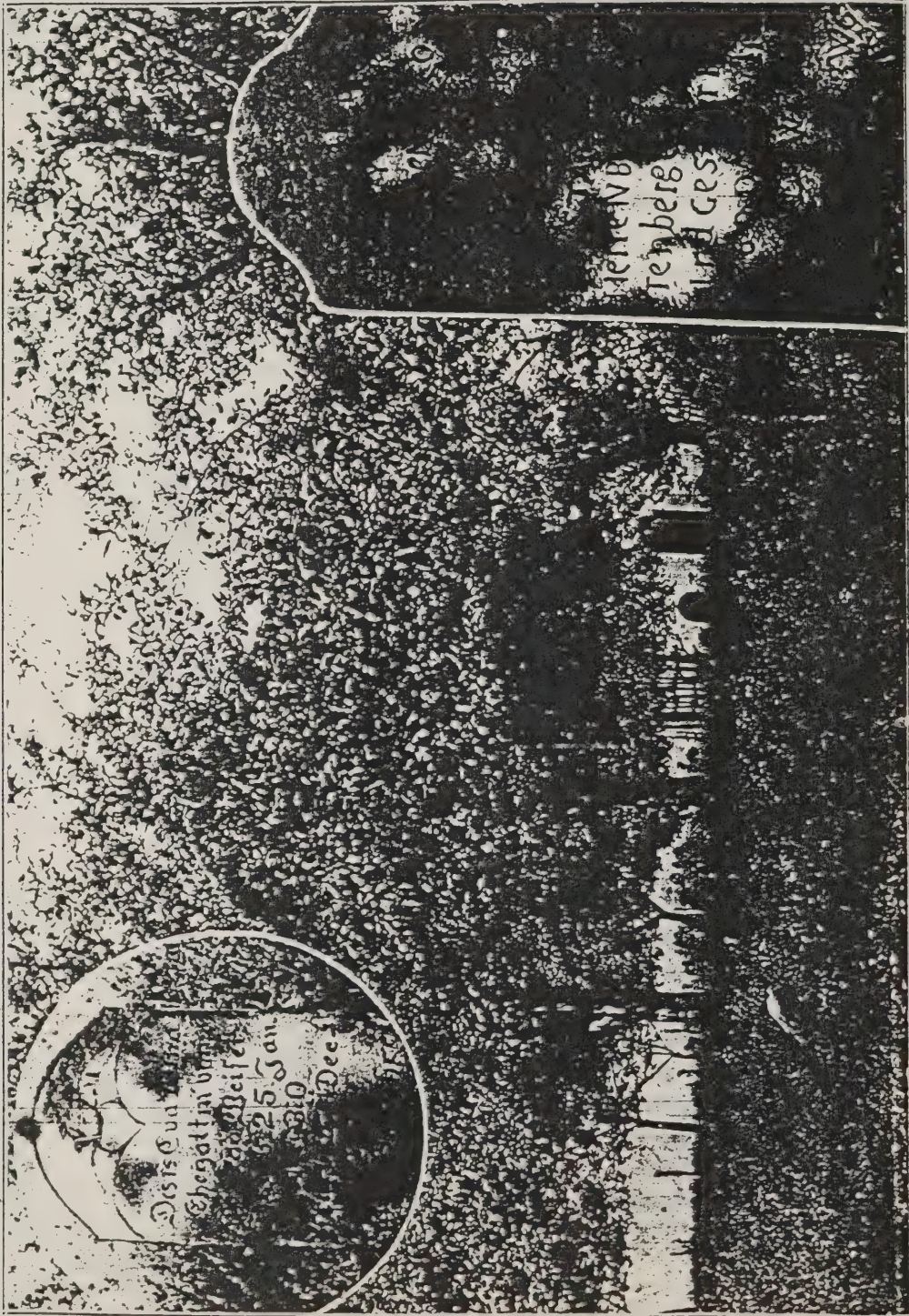
By the middle of November the Indians had penetrated the Swatara Gap, and had fallen upon the settlers in the immediate vicinity of Weiser's own home.

So enraged were the people that they endeavored to kill several friendly Indians, whom Weiser was escorting from Philadelphia to a place of safety, and threatened the life of Weiser himself.

However, order soon began to appear. The Provincial Government built, or took charge of, a chain of forts extending from the Susquehanna River to the Delaware, and occupying all the gaps, or gateways, in the Blue mountains, covering that territory, some located on one side, some on the other, and, where needed, on both sides of the range of mountains.

All of these stockades were garrisoned by detachments from the First Battalion of the Pennsylvania Regiment, which was commanded by Colonel Conrad Weiser, who was commissioned by Governor Morris, as such, on October 31, 1755.

It is impossible for us of today, living in the midst of peace and comfort, to realize the conditions as they then existed. In spite of the utmost vigilance on the part of the soldiers, with never ceasing patrolling between forts, bloodshed, death and destruction were things of daily occurrence; details for the protection of the people were constantly necessary; the supplies of his troops and his large correspondence demanded untiring attention; more treaties had to be arranged, more hostile Indians had to be placated, and all was done as he only could have done it, but, with his advanced years, the strain was too great, and, after peace had once more



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become an accomplished fact, and his full duty had been performed, the unassuming, but none the less great hero and patriot, went to his eternal rest and reward on July 13, 1760. As with the humble grave of his equally great son-in-law, the Patriarch Muhlenberg, but a plain stone marks the last resting place, in the field near his dwelling, of the man who, under Providence, was instrumental in shaping events which led to the independence of his own country, and thereby bid fair to give liberty and freedom to the whole world.

As members of The Historical Society of the Evangelical Lutheran Church in America, assembled at this Bi-ennial Convention of the United Lutheran Church, it follows that we are interested in knowing something about the religious activities of Conrad Weiser.

Much has been said on this subject, some of which has been sufficiently crude in character.

It is self-evident that no proper conclusion can be reached with regard to this subject without giving due consideration to conditions then existing.

Conrad Weiser came of Lutheran parentage. His two sons, born in Schoharie, N. Y., were baptized by the Lutheran pastor, John Bernhard von Duehren, also one daughter, the Patriarch's wife, by the Rev. William Christopher Berkenmeyer, the sponsors being Nicholas Feck and wife. His home in Pennsylvania was in the outskirts of civilized settlement, in the midst of savage Aborigines. The settlers built their log church at Tulpehocken, and established their parochial school, but of pastors there were none save such itinerants as covered great distances and came irregularly. Not a few of these were of a most undesirable kind.

Weiser was of a deeply religious character, strongly

imbued with the pietistic nature so prominent in his day. Upon his arrival at Tulpehocken he evidently became the head of the Lutherans in the congregation, reading sermons to the people on Sundays. Muhlenberg, in speaking of this period, says, "After some time there came a man to Tulpehocken by the name of Caspar Leutbecker, a tailor by profession, who had been awakened in London by the Court Preacher Boehme (it was Boehme who sent both von Duehren and Leutbecker to America; both were pietists and both were tailors and schoolmasters), and from there had journeyed to Pennsylvania. He continued the reading of sermons in the church, held school and also catechised. The united members of the congregation made out a call for a preacher and desired that Mr. Leutbecker should send the same to Court Preacher Ziegenhagen in London, and through him on to Halle. In the same they entreated that a learned and godly preacher be sent them, whom they would support. Mr. Leutbecker said this call had been properly forwarded. As, meanwhile, some time had elapsed, Leutbecker himself began to preach, and made public that a preacher by the name of Bagenkapf had been sent by way of Hamburg and London, but died upon the sea. This, among other things, resulted in Mr. Weiser and others separating themselves from Leutbecker's congregation, because they suspected that the call had not been honestly disposed of, and that the man had begun to exalt himself and to undertake a matter beyond his ability. About ten or twelve families clung to Mr. Leutbecker "x x x."

With regard to this Weiser, says, "x x x" I earnestly protested against this step (the acceptance of Mr. Leutbecker as pastor), because I began to doubt whether the above mentioned call had ever been sent to England. Finally I staid away from services, and remained en-

tirely at home. In the congregation a great disturbance arose."

This "great disturbance" was the so-called famous and much-mooted "Tulpehocken Confusion" of 1732, upon which subject it is no longer necessary for us to dwell here.

Meanwhile there had arrived upon the scene, about 1731, Peter Milier, a Reformed pastor, a pietist, and a highly educated, cultured, and most genial man. Separated from the Tulpehocken congregation of Leutbecker, it was but natural that the two men of kindred spirit should be drawn closely together. A friendship sprang up between them which bound them together for years in religious affairs, carried them together into a religious change, the one becoming the head of a heretical, theosophical and mystical ascetic movement, the prior in fact of its monastery, and the other returning to the old paths of his fathers. Even then, after separating for life, this friendship still continued to the end.

Intercourse was begun with Beissel, and, in time, it resulted in the baptism of both Miller and Weiser into membership with the Seventh Day Tunkers of Ephrata, in May, 1735.

He became a member of that Monastic Community, and was known, in the cloisters, as Brother Enoch. Following in the footsteps of the father, both his eldest son, Philip, and daughter, Madelina, entered the celibate branches of the institution, the former becoming Brother Theobald, and the latter dying in the Sister House during her novitiate.

With a man of Weiser's character, friction between himself and Beissel was bound to occur, sooner or later. Weiser noticed that Beissel arrogated to himself super-

human power and was not slow to express his views on the subject; charges of an incriminating character were brought against Beissel, and, between the two, there came to be cherished a great deal of suspicion against each other.

In 1738 he fell in with the Moravians, Spangenberg and Zeisberger, in their purpose to convert the Indians, and accompanied them to Onondago. Later, in 1742, he accompanied Count Zinzendorf to Shamokin, Bethlehem and Philadelphia. He was delighted with the idea of Christianizing the Indians, advised the missionaries to live amongst them and learn their language, to which end he spent three months instructing Pyrlaeus, Buettner and Zander in the Mohawk tongue.

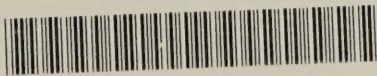
In 1736 Governor Thomas paid a visit to Ephrata and proffered the office of Justice of the Peace to Weiser, who accepted it, but was not commissioned until 1741. This caused further estrangement from the Brotherhood, but, because of his great friendship for Miller, the final break did not come until 1741, possibly 1742. Then came Henry Melchior Muhlenberg, with him the organization of our great Lutheran Church in America, an established ministry of good repute, and the return and final firm anchorage of Conrad Weiser in the Lutheran fold and faith in which he continued until death.

He was much interested in Trinity Lutheran Church of Reading, Pa., and was instrumental in the erection of its first house of worship. Upon the dedication of this building he composed a beautiful German hymn, or poem, consisting of thirteen verses, the two first of which were rendered into English by the late Thos. C. Zimmerman, L. H. D., of Reading, and are given herewith as a sample of the others.

"Jehovah, Lord and Mighty One!
Hear, Thou, our child-like calls;
To all who stand before Thy face
Within these Sacred walls,
Incline, dear Lord, Thy gracious ear,
Nor cast aside our fervent prayer,
For sake of Thy dear name.

The people of Thy covenant
Now consecrate this place;
Reveal, O Lord, from out the cloud
The splendor of Thy face,
That it may flood this house with light,
And banish evil from our sight,
For sake of Thy dear name.

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